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A

LETTER

TO THE

RIGHT HONOURABLE

THE

PRESIDENT, VICE-PRESIDENTS,

AND THE REST OF THE

NOBLEMEN AND GENTLEMEN,

OF THE SOCIETY FOR THE ENCOURAGEMENT OF

ARTS, MANUFACTURES, AND COMMERCE,

JOHN-STREET, ADELPHI.

BY

JAMES BARRY, R. A.

PROFESSOR OF PAINTING TO THE ROYAL ACADEMY.

LONDON:

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BY THOMAS DAVISON, BLACK-HORSE-COURT, FLEET-STREET.

1793.

G.R. III.

MY LORDS AND GENTLEMEN,

IN the engravings after the ſeries of pictures on human culture in your great room, I have in the two principal (particularly in the laſt, that of the Elyſium) arranged the compoſition ſomewhat different from the way it is in the picture; by which means, the printed account of thoſe pictures which was publiſhed in 1783, when the pictures were exhibited, muſt inevitably miſlead any one who may chuſe to make uſe of it in looking over the print. Theſe alterations

were made, not with a view to ſpare myſelf trouble or labour, nor from any diſſatisfaction with the arrangement as it ſtood in the picture; but merely to give an additional value to the prints, which they could not otherwiſe receive.

The immediate relation which the ſubject of theſe pictures had with national education, and the nobleſt intereſts of ſociety, made it deſireable that the prints ſhould come within ſuch a compaſs as by being covered with glaſs to make a part of furniture. The ſize of glaſs and of the largeſt double elephant paper, not admitting thoſe two longeſt prints to exceed three feet in length, their proportionate height, according to the pictures, could not be more than ten inches, which would reduce the figures to a contemptible ſize, inadequate to the expreſſion of the ſubject, and afford but a poor idea of pictures forty-two feet in length each, and where every thing was of the natural heroic ſize. As it is of importance that this

this matter be clearly underſtood, I ſhall again obſerve, that the pictures being all of the ſame height, which is twelve feet, the length of the two longeſt being each forty-two feet, and the conſideration of paper and glaſs making it impoſſible to obtain a greater length for thoſe longeſt prints than three feet, the height of theſe, which muſt govern all the ſhorter ones, could not be more than ten inches. A little arithmetic at once ſhews, that if forty-two feet of length give a height of twelve, three feet, or thirty-ſix inches, will give but ten inches, which would not arrive to the height of the knee of the angelic guard ſitting in Elyſium, with the keys at his feet, little more than the half of what I have been able to obtain by the alteration of the arrangement to what has been adopted for the prints.

As the additional trouble of making this new arrangement was a poor conſideration in compariſon with the ſatisfaction I ſhould receive from the opportunity it afforded of

encreaſing the ſize of the figures, in the ſpace of ſeventeen inches high, inſtead of ten, and conſequently of the more honourably diſcharging the obligation in which I was bound to my ſubſcribers, it admitted of no heſitation, and was accordingly adopted; and there remains nothing on my part but to rectify any errors to which the printed account of the pictures might lead thoſe who, not being very converſant with the portraits of deceaſed heroes, will find ſome few of them differently arranged in the print of the Elyſium from what they are in the picture, and this I ſhall chearfully do in the remainder of my letter. Indeed this would have been done before, ſo as to have been ſent out with the prints in May laſt, but that I was diſappointed with printers, who were eaſily tampered with, and after a great loſs of time obliged to print them myſelf, which retarded the publication a whole year, as may be ſeen by the date on the prints, and this additional labour, after all that went before it, ſo fatigued me, that I

let

let the prints go out without any writing to notify the alterations, well knowing that the work would always have its value, did in no wiſe depend either upon momentary faſhion or any other temporary circumſtance, and that any miſchief that might ariſe from the miſtakes occaſioned by the alterations of arrangement and the baſe uſe which the inſtruments of cabal would make of thoſe miſtakes, could be of no great conſequence, would only ſerve to exhibit thoſe wretched tools and miſcreants to myſelf and to others, and muſt vaniſh immediately, when after a little leiſure I ſhould be enabled to give the real ſtatement of this matter to the public. It is curious to reflect upon the long, ſteadily continued Machiavilian induſtry which has followed this work, and endeavoured to quaſh and interrupt it in every ſtage of its progreſs: when I have nothing better to do it will be neither unentertaining nor unuſeful to deſcant a little upon the ſpecioſity and unſuſpicious appearance of many of the inſtruments ſelected for this kind of dark

and

and dirty influence, and to ſhew what great efforts ſometimes ariſe from ſmall and trivial circumſtances; however, God has confounded, defeated, and left them to the ſhame of failing in ſuch unworthy attempts, the work is not left in embryo, but is finiſhed and is ſtill in time, and whatever ſimilar matters may be henceforward undertaken in the country, there can be no diſputes of chronology as to their appearance. I ſhall now proceed to note the alterations which have taken place by the arrangement adopted for the prints.

As to the firſt ſubject, it being identically the ſame, both in the print and picture, the printed account applies equally to both. Orpheus, the meſſenger of the gods, by the united charms of Poetry and Muſic, is impreſſing on the ſavage Thracians thoſe leſſons of *Theology* and *Morality* which ſubſtitute the ardor for TRUTH and JUSTICE in the place of ſelfiſh *Fraud* and *Violence*, and conſequently afford the true ſolid

baſis

baſis for ſocial inſtitutions. In the fore-ground, on a little elevation ſerving for an altar, is a lamb bound, the ſacred fire and other preparations for a ſacrifice of atone-ment.

In the ſecond ſubject, where the maſt or acorns give place to the chearful gifts of Ceres and Bacchus, the print and the pic-ture are circumſtantially the ſame. I have indeed in the group of figures which are dancing round the double terminal figure of Faunus and Sylvanus, by removing them a little to the right ſide, made room for in-troducing, in a more conſpicuous way, the maſter of the feaſt, who with his aged wife are ſitting in a patriarchal manner, enjoying the feſtivity and happineſs of their virtuous and vigorous deſcendents.

In the third ſubject, where the famous family of the Diagorides is victor at Olym-pia, the printed account of the picture can lead to no error in conſidering the print as the

ineſſential circumſtances altered or omitted, in order to obtain a greater magnitude in the figures are not taken notice of in the printed account. Philolaus the Pythagorean, with his ſolar ſyſtem (ſince revived by Copernicus) ſtanding near the Hellanodicks or judges, who are ſeated upon a throne, ornamented with the victories of Marathon, Salamis and Thermopyle, is the ſame in the picture and print, as alſo the foot racer, on whom one of the Hellanodicks is tying on the crown, the armed racer, the victor at the Ceſtus and the Pancratiaſt triumphantly carrying their father Diagoras, the horſe and Hiero driving the chariot of four horſes, ſurrounded by the chorus, which Pindar leads. In the ſecond line of figures, which is diſcovered by the rearing up of the horſe, appear Socrates, Euripides and the others, who are attending to the converſation of Pericles with Cimon, as is alſo the two ſtatues of mental and bodily vigour in which the ſubject terminates. Theſe two ſtatues of Minerva and Hercules, the temple of

Jupiter

Jupiter in the altis and the proceſſion approaching the altar, with the victims for a ſacrifice, bring the mind naturally to the contemplation of thoſe numberleſs bleſſings which ſociety derives and can only derive, from the exerciſe of religious worſhip. The Greeks, the moſt belligerent of all people, who were divided into ſo many diſtinct polities, with ſuch rivalſhips, ſtrife and animoſities, to embitter and to encreaſe their eſtrangement from each other, were notwithſtanding, from the influence of religion, obliged every four years to lay aſide all manner of hoſtility and declare a general armiſtice or truce for the peaceful, fraternal celebration of thoſe ſacred games. At the numerous and great ſacrifices which the different people of Greece held themſelves obliged to perform at the common altar of Jupiter during the feſtival, occaſion was continually offered to the Mentors of their ſeveral countries to break out with the admirable and amiable Fenelon. " O rois! " O capitaines aſſemblez, deſormais ſous

" divers noms et divers chefs, vous ne ſerez
" plus qu'un ſeul peuple. C'eſt ainſi que
" les juſtes dieux amateurs des hommes
" qu'ils ont formez, veulent être le lien
" éternel de leur parfaite concorde. Tout
" le genre humain n'eſt qu'un famille diſ-
" perſée ſur la face de toute la terre. Tous
" les peuples ſont frères et doivent s'aimer
" comme tels. Malheur à ces impies qui
" cherchent une gloire cruelle dans les ſang
" de leurs freres, qui eſt leur propre ſang.
" La guerre eſt quelquefois neceſſaire, il eſt
" vrai : mais c'eſt la honte de genre hu-
" main qu'elle ſoit inévitable en certaines
" occaſions ; ne dites point qu'on doit la
" deſirer pour acquerir de la gloire. La
" vraye gloire ne ſe trouve point hors de
" l'humanité."

The fourth ſubject, the triumph of the Thames, is the ſame in the print and picture, where the four quarters of the globe, ſummoned together by Mercury or Commerce, are exchanging their ſeveral productions

tions for thoſe of the Thames, who is carried along by our great navigators, Cook, Raleigh and Drake. Europe is bringing its fruits and wine; Aſia its ſilk and cotton; America its furs, and (God be praiſed for it) the great and general attention that has been ſo recently turned to the African part of our trade, ſhews that this limb of my ſubject was not ill hit off where the poor African himſelf, which is the commodity we have hitherto trafficked for, was repreſented manacled with a halter about his neck, throw his eyes to heaven for relief.

In the fifth ſubject, the diſtribution of premiums in the Society for the Encouragement of Arts, there is no difference of arrangement between the print and picture. His Royal Highneſs the Prince of Wales, by whoſe goodneſs and gracious condeſcenſion in ſitting to me, I was enabled, after more than five years delay, to reſume and finiſh the pictures in the great room, and conſequently to diſcharge my engagement

with the ſubſcribers, by finiſhing and publiſhing the prints: his Royal Highneſs, in the nobleneſs of whoſe diſpoſition the country may indeed felicitate itſelf, is habited in the robes of the garter, ſtanding near the worthy Preſident, Lord Romney, who is employed in that moſt important national concern the advancement of agriculture, by preſenting the ſociety's medal to Arthur Young, Eſq; the ingenious diſſeminator of ſo much uſeful knowledge on that ſubject. Next Lord Romney is Mr. More, the Secretary, the Hon. Mr. Marſham and Joſhua Steele, Vice-Preſidents: between the Preſident and his Royal Highneſs is Saliſbury Brereton, Eſq; Vice-Preſident; on the other ſide of his Royal Highneſs is the late Dutcheſs of Northumberland, to whoſe attention Mrs. Montagu is recommending the ingenius labours of a young female: next the Dutcheſs is the preſent Duke of Northumberland (then Lord Percy) Sir George Saville, Vice-Preſidents, and Dr. Hurd, Biſhop of Worceſter: Soame Jennings and

James Harris are on the other ſide of Mrs. Montagu, and between the beautiful Dutcheſſes of Rutland and Devonſhire, is Dr. Samuel Johnſon of ever venerable memory: next her Grace of Devonſhire is the Right Hon. Edmund Burke, Eſq; the Duke of Richmond, Edward Hooper and Keane Fitzgerald, Eſqrs. and Vice-Preſidents: higher up is the Reverend Dr. Stephen Hales, Lord Folkſtone, and the late Earl of Radnor. The groupe below conſiſts of the late Duke of Northumberland, the Earl of Radnor, the late Dr. William Hunter and William Lock, Eſq; converſing about the drawings, which a youth is producing: on the other ſide before the farmers ſits William Shipley, Eſq; holding the inſtrument of inſtitution of the ſociety in his hand.

I come now to the ſixth ſubject, the Elyſium, where the few alterations of arrangement have taken place. Although theſe alterations are for the moſt part confined to the

the ſpace between William Penn, and the termination where the view of Tartarus commences, and the omiſſions only conſiſt of Le Brun, Le Seur, Carrache, part of his ſchool, and ſome of the old artiſts, as Cimabue, Giotto, Maſſaccio, &c. in the line of figures from Hogarth to Apelles, and that all the other parts of the print and picture are nearly the ſame; yet, to avoid confuſion and as the repetition is not a great deal, I ſhall glance along the whole arrangement of thoſe illuſtrious perſonages as they lie in the print, beginning at the right hand with Thales, Carteſius, Archimedes, and friar Bacon, who are between the ſpectator and the ſphere of a ſolar ſyſtem, which the angel is explaining to Sir Iſaac Newton, Gallileo, Copernicus, and Lord Bacon. Next the inferior angel, who is holding the veil which had covered the ſolar ſyſtem, is Columbus, with the chart of of his voyage in his hand: before him ſits Epaminondas with his ſhield hanging from his ſhoulder, forming part of a groupe with

Socrates,

Socrates, the elder Brutus, Cato, Sir Thomas More, and the younger Brutus, behind whom ſits William Molyneux, with his book of the caſe of Ireland in his hand: higher up is the famous Robert Boyle, Hippocrates and Dr. Harvey, and from them extending, in a line back again, are Plato, Ariſtotle, Zeno, Locke and Shaftſbury, who are approaching to the group of legiſlators, who occupy nearly the centre of the print. This group begins with Numa, next him and more advanced is Lycurgus looking over that peaceful code of *equal laws*, by which William Penn, who is holding them forth, produced that extenſive happineſs which is in vain ſought for from martial atchievements: between Penn and King Alfred, who with a kind of exultation, leans his hand on Penn's ſhoulder, is partly ſeen that delight of human kind the emperor Titus: in the ſame range, on the other ſide of Alfred, are Antoninus, Trajan, Edward the Black Prince, Andrea Doria, Peter the Great of Ruſſia, and Henry the Fourth of France,

France, who holds in his hand his favourite ſcheme for the pacification of Europe, on the other ſide of the angelic guard, amongſt the patrons of thoſe ingenious arts that help to humanize ſociety is our poor King Charles the Firſt, Colbert, Leo the Tenth, Francis the Firſt, Lord Arundel and Louis the Fourteenth.

When one reflects on the national conduct, its extreme peeviſhneſs in the time of our accompliſhed and not very faulty prince Charles the Firſt, and the extreme indulgence and national good humour in the times of thoſe two monſters of ſavage cruelty, and baneful, malignant hypocriſy Henry the Eighth and Elizabeth, it affords a ſtriking tremendous inſtance of the long and rigid diſcipline neceſſary to form virtue, either private or public, and of the dreadful ſtate of human nature without it. Not to go further than a mere glance at the matter furniſhed by Tytler and Whitaker of Manchester, in the affair of Mary Queen of

Scots,

Scots; and at the inſulting mock trial which preceded, the murder of that graceful ornament of his country, Sir Thomas More and his worthy companion Fiſher. No doubt the ſhameful influence of terror, ſubornation and ſlaviſh acquieſcence was then at the height, and exhibited a ſcene which, however diſgraceful to the many, ſeems to have been peculiarly contrived to give every luſtre and advantage to the heroic fortitude and virtue which but appeared to ſuffer when it really triumphed. 'Tis much to be doubted whether virtue could even have had this advantage under the baneful hypocriſy of Elizabeth, and whether it would not have been ſo contrived that the reputation ſhould have been murdered as well as the perſon. The immortal Bacon, the wiſeſt and greateſt, would not have been the meaneſt of mankind had he lived in times when the exerciſe of his aſtoniſhing powers might have been employed more agreeably to his inclinations, which after all appear deeply rooted in every graceful and

becoming virtue. But making his outſet under the influence of that fiend Elizabeth and her hoary veterans, in all the political iniquity which contaminated human intercourſe, what virtue, however rooted, could thrive or eſcape infection. We cannot then be ſurpriſed at the meanneſs, baſeneſs and ingratitude which he ſhewed on the fall of his benefactor Eſſex, and on ſome other occaſions afterwards, in the remaining part of his career. Blackſtone, ſpeaking of the puſilanimous parliaments, in the time of Henry the Eighth, ſeems to lay the greateſt ſtreſs of his cenſure upon one of them, which, as he ſays, "to its eternal "diſgrace paſſed a ſtatute whereby it was "enacted, that the king's proclamations "ſhould have the force of acts of parlia-"ment." Yet, ſurely this was not the worſt that could or did happen, and there can be no great wonder if men as zealous for the intereſts and honour of humanity, as this learned Judge was for legal and conſtitutional forms, ſhould in the fullneſs of their

their hearts, wiſh that a great part of the tranſactions of thoſe reigns had been ſolely the work of royal proclamations, that iniquity had not been extended beyond the royal tyrant, and that from the ſervile hopes of court favour, or the fears of its vengeance, houſes of Lords, Commons, and Courts of Juſtice had not been induced to come forward with ſuch ſanctions and colourable appearances as ſhould remove all perſonal odium, perplex future inquiry, with the herd at leaſt, and by thus affording all wiſhed-for concealment and ſecurity, give tyranny its full ſwing and vent. But to come back to Charles the Firſt, if there be any enemies to his reputation yet remaining, they muſt at leaſt allow me that, he was equally accompliſhed and perhaps the beſt man in the company where I have placed him: and they will alſo readily allow, that it is at preſent difficult to account for the immenſe maſs of public rage and malignity that was raiſed againſt him, except we ſuppoſe that the infatuated people

were under the influence of a bad creed, and held themſelves juſtified in puniſhing one prince for the faults of another, in wreaking vengeance on the deſcendants for the crimes of their predeceſſors.

Over theſe patrons of arts is the Sycionian maid, Nicholas Pouſſin and old Coſmo de Medicis. Behind Apelles, who is painting, is Corregio, Titian, Da Vinci, M. Angelo, and Rafaelle: between the hands and head of the angelic guard appears Rubens, and near his wing Hogarth; over Hogarth is Henry Fielding, Thompſon, Goldſmith, Richardſon, Addiſon, Dryden, Gray, Maſon, Pope, Sterne, Cervantes, Eraſmus and Swift. Over Swift, in the centre of the upper range, ſits Homer ſinging to his lyre, and attending to him; on his left hand, are Virgil, Fenelon, Taſſo, Arioſto, Dante, Petrarch and Laura; on his right are Milton, Shakeſpeare, Spenſer, Chaucer, Horace, Sappho, Alceus, Oſſian, Moliere, Terence, Racine, Corneille, Ben Johnſon,

Johnſon, the line of ſimilar characters of both ſexes continuing on each ſide till they are immerſed in that diſtance and indiſtinctneſs which binds the compoſition together, on one ſide terminating in adoration, on the other in that limb of a great circle of intelligence governing matter and repreſenting the ſyſtem of ſyſtems, where angels each charged with a ſolar ſyſtem are rapidly moving on in the ſame direction, and apparently revolving about a centre which is out of the picture, to which alſo the incenſing and adoration is directed, and from whence the glory and light proceeds that illuminates the the whole compoſition. Over Dr. Harvey, Hippocrates and Boyle, and nearly in the ſame range with the angel, who is ſtrewing flowers over Penn and the other legiſlators, is a Pope lying along, let him be Adrian talking with father Paul, Grotius, Biſhop Berkley and the Jeſuit Mariana: in the continuation of this line of figures are angels preſenting, and as it were, interceding for Bruhma, Confucius, Mango Capac, and

ſuch

ſuch legiſlators and founders of polities whoſe information was inadequate to the purity of their intentions. As to whatever is more perfect in theſe ſeveral ways (as Moſes, the prophets and ſuch ſacred characters) the imagination will naturally carry them into the ſpaces where particulars are not ſeen, nearer the Divinity or into thoſe great groups at a diſtance immerſed in glory.

The moſt advanced figure is the angelic miniſter of divine juſtice weighing the good and evil, and with her hand raiſed and face turned away, appearing ſhocked at the preponderancy of evil, co-operating with the expreſſion of the inferior angel on the ſide of the light ſcale, who may be ſuppoſed the diſappointed guardian: whilſt the tip of a fiend's wing appearing on the ſide of the heavy ſcale, give ſufficient indications how the matter terminates. Over theſe figures is an angel, with a book in her lap, and explaining ſomething to thoſe two excellent maſters, of the analogy between

Religion

Religion and Nature, Paſcal and Biſhop Butler.

Under that line of angelic guards who are ſitting on the rocks which terminates the Elyſium, is a group precipitating into the infernal regions, conſiſting of a character emaciated with the miſeries of luxury and ambition, and bedizened with thoſe inſignias of ſtar and garter, which are not always the reward of honeſt endeavours: the next repreſents the horrors that ariſe from the conſciouſneſs of abuſed time, even of that which is only miſpent in gambling and ſuch wretched trifling. Next him is one with vipers pulling him by the ears, a dagger in each hand and a bandage over his eyes, repreſenting one of thoſe wilfully blind miſcreants who gratify pride, envy and malignity by the facility with which they receive and give currency to whatever may tend to lower, defile and obliterate excellence: his neceſſary inſtrument, the literary hireling is in the ſame line, with a maſk raiſed from his

his face, a dagger in one hand, and in the other a printed paper, containing any or every anonymous ſcandal which may coincide with the views of his employers. The next figures are a miſer, a warriour, a glutton and a female figure, which continues the group down to a great hand ſtretched out of depth and darkneſs into which the whole is pulled.

The three figures floating down the fiery torrent repreſents the abuſes of power and public confidence: a deſpot tearing his hair and gnawing the ſceptre he had wickedly employed: a political pope, loaded with the terraqueous globe, typifying thoſe temporalities and mere mundane grandeur of which according to the New Teſtament, the Devil is the prince, and with which the ſpiritual exerciſe of the keys could have had no connection: however, that matter has been long ſince at an end, and even perhaps it might have been then permitted as a neceſſary check for the other extreme, in order

to

to counterwork the brutality of the ignorant military deſpots, whether in ſingle perſons, or in Baronial Ariſtocracies amongſt whom Europe was divided in thoſe dark ages after the northern irruptions, and who would be inclined to diſpoſe of biſhopricks, pariſhes and abbeys, as they would any other greater or ſmaller feofs, upon thoſe they were moſt willing to favour, without regard to any other qualifications. The inconvenience attending the introduction of the properly qualified foreigners whom the pope ſhould ſend, could be of no great duration, as it would and did eventually produce the ſame qualifications amongſt the natives, and was perhaps the ſureſt means of introducing all mental culture, arts and letters. Statutes of præmunire * and pragmatic would be ſoon

* By the famous Pragmatic, which Mezeray calls the Bulwark of the Gallican church, and which, as a remedy againſt the papal encroachments, was publiſhed in France in 1438, the elections were reſtored to the chapters, the collations to the ordinaries, and the reſervations aboliſhed. Of the ſame nature were our ſtatutes of præmunire, for

 effectually

ſoon reſorted to, and a way paved for uſhering in thoſe legitimate ideas of *human rights*, which

effectually depreſſing the civil power of the pope; the firſt of which paſſed in the reign of the Engliſh Juſtinian, as Blackſtone calls Edward the Firſt, and theſe ſtatutes were completely perfected by the time of Henry the Sixth, when the piety and virtue of the primate Chichele and the reſt of the clergy of the church of Engſand came forward in a manner ſo becoming, ſo conſpicuous, exemplary and conſtitutional. The whole life and conduct of this pious and excellent primate, who died in 1443, ſhews how little was to be apprehended from the papal authority at that time: and the following paſſage taken from the life of Sir Thomas More, written by his great grandſon, affords convincing proof, how ready even the pope's ſincereſt advocates were, to reprobate his encroachments in temporal matters.

To ſave the reader the trouble of any further reference and carry the neceſſary elucidation along with us, I ſhall take up the matter a little before the paſſage referred to. "Now there was another parlement called, wherein there was a bill put into the lower houſe to attaynte the nunne and many religious men of high treaſon, and Biſhopp Fiſher with Sir Thomas More of miſpriſion of treaſon; which bill the king ſuppoſed would be ſo terrible to Sir Thomas that it would force him to relente, and condeſcende unto him; but therin he was much deceaved; for firſt Sir Thomas ſued, that he might be admitted in the parlement

which alone can give reſpectability and veneration to political inſtitutions; and let it be

parlement to make his own defenſe perſonally; which the king not liking of, graunted the hearing of this cauſe to my Lord of Canterbury, the Lord Chancellour, the Duke of Norfolke and Mr. Cromwell; who appointing Sir Thomas to appear before them; my uncle Roper (Sir Thomas's ſon-in law) requeſted his father earneſtly to labour unto them, that he might be put out of the parlement bill; who anſwered then that he would; but at his coming thither, he never once entreated them for it; when he came into their preſence they entertained him very courteouſly, requeſting him to ſit down with them; which in no caſe he would; then the Lord Chancellour beganne to tell him, how many waies the King's Majeſtie had ſhewed his love and favour towards him, how gladly he would have had him continue his office, how deſirous he was to have heaped ſtill more and more benefits upon him, and finally that he could aſke no worldly honour and profit at his Highneſs's hands, but that it was probable that he ſhould obtain it; hoping by theſe wordes, declaring the king's affection towards him, to ſtirre Sir Thomas up to recompence the king with the like, by adding his conſent unto the king's, which the parlement, the Biſhops and manie univerſities had already conſented unto." Whereunto Sir Thomas mildly made this anſwer, "that there was no man living that would with better will doe anie thing which ſhould be acceptable

be further remembered that thoſe arts which have civilized and poliſhed Europe were

able to his Highneſſe than he, who muſt needes confeſſe his manifolde bountie and liberal guiftes plentifully beſtowed upon him; howbeit he verily hoped that he ſhould never have heared of this matter anie more; conſidering that from the beginning he had ſo plainly and truly declared his minde unto his majeſtie; which his Highneſſe of his benign clemencie had ever ſeemed like a gracious prince very well to accept of, never minding, as he ſayd unto him, to moleſt him anie more therewith; ſince which time, ſayd he, I never found any further matter to move me to any change; and if I could, ſayd he, there is not one in the whole world, which would have been more joyfull for it. Many ſpeaches having paſſed to and fro, on both ſides, in the ende, when they ſaw evidently, that they could not remove him from his former determination by no manner of perſuaſion, then beganne they more terribly to threaten him, ſaying: the king's majeſtie had given them in commaunde expreſſely, yf they could by no gentle meanes winne him, that they ſhould in his name with great indignation charge him, that there never was ſervant ſo villainous to his ſoveraigne, nor any ſubject ſo trayterous to his prince, as he; for by his ſubtle and ſiniſter ſleights he had moſt unnaturally procured and provoked the king to ſet forth a booke of the aſſertion of the ſeaven ſacraments, and for the maintenance of the pope's authoritie, ſo that he had cauſed his majeſtie to put a

ſword

were the conſequence of that culture derived from the independence and even to ſay

ſword into the pope's hands to fight againſt himſelfe to his great diſhonour, in all the parts of chriſtendome.

Now when they had diſplayed all their malice and threats againſt him; my Lord, ſayd Sir Thomas, theſe terrours be frights for children, and not for me; but to anſwer that, wherewith you chiefly burthen me, I believe the King's Highneſſe of his honour will never lay that booke to my charge; for there is none that can in that point ſay more for my diſcharge than himſelfe; who right well knoweth that I never was procurer, promotour, nor councillor of his majeſtie thereunto; only after it was finiſhed, by his grace's appointment, and the conſent of the makers of the ſame, I only ſorted out, and placed in order the principal matters therein; wherein when I had found the pope's authoritie highly advanced, and with ſtrong arguments mightily defended, I ſayd thus to his grace: I muſt put your Highneſſe in remembrance of one thing, and that is this: the pope, as your majeſtie well knoweth, is a prince as you are, in league with all other chriſtian princes; it may hereafter fall out, that your Grace and he may varie upon ſome points of the league, whereupon may growe breache of amitie and warre betweene you both: therefore I think it beſt that place be amended, and his authoritie more ſlenderly touched. Nay, quoth his Grace, that ſhall it not; we are ſo much bound to the See of Rome, that we cannot do too much honour

unto

ſay the worſt criminal affluence of the Roman Pontiffs, which could never have been expected

unto it. Then did I further put him in mind of our ſtatute of *præmunire*, whereby a good part of the pope's authoritie and paſtoral cure was payred away; to which his majeſtie anſwered, whatſoever impediment be to the contrary, we will ſet forth that authoritie to the uttermoſt; for we have receaved from that See our Crowne Imperiall; which till his Grace with his own mouth ſo told me, I never heard before; which things well conſidered, I truſt when his majeſtie ſhall be truly informed thereof, and call to his gracious remembrance my ſayings and doings in that behalfe, his Highneſſe will never ſpeak more of it, but will cleare me himſelfe;" with which wordes they with great diſpleaſure diſmiſſed him and parted.

Although what follows has no relation to the ſtatute of Præmunire, yet as I know of no paſſage in either ancient or modern hiſtory that exhibits ſo grand, ſo truly ſublime a picture of the becoming diffidence and determination which ſhould accompany human virtue, and as it goes to another purpoſe equally within our view, we ſhall proceed. Then took Sir Thomas his boate to Chelſey; wherein by the way he was verie merrie, and my uncle Roper was not ſorrie to ſee it, hoping that he had gotten himſelf himſelf diſcharged out of the bill. When he was landed and come home, they walked in his gardin, where my uncle ſaid unto him: "I truſt, Sir, all is well, be-

cauſe

expected had that See depended on the Emperors. After all this, when it be recollected that the affairs of religion, like every thing elſe in this world, are committed to the hands of men and not of angels, and that every man is anſwerable but for the uſe or abuſe of his part of it, there is no great matter for complaint. Chriſtian charity may be admirably and amply exerciſed on all ſides, and what remains to the popes at preſent (like the ſacred territory of the Eleans) is nothing more than ſufficient to preſerve that decorum and becoming exterior which for the honour of Europe it ſhould not want: and a ſpeculator upon the

cauſe you are ſo merrie." "It is ſo indeede, ſonne, I thank God." "Are you then, Sir, put out of the parlement bill," ſayd my uncle, "By my troth, ſonne, I never remembered it." Never remembered that, ſayd he, that toucheth you and us all ſo neare. "I am verie ſorrie to hear it. For I truſted all had been well, when I ſaw you ſo merrie." Wouldſt thou knowe, ſonne, why I am ſo joyfull? In good faith I rejoice that I have given the divell a fowle fall; becauſe I have with thoſe Lords gone ſo farre that without great ſhame I can never go back."

quantum

quantum of political happineſs in this age of enquiry and effort for civil improvement, might, every thing fairly conſidered be juſtified in ſuppoſing that the portion of territory which the church poſſeſſes in Italy could not be in better hands than thoſe of the literate, peaceful, exemplary veterans in which it is placed. As to the other figure with the ſolemn league and covenant in his hands, it is alſo like that of the political pontiff, a mere bugbear, introduced out of compliment to vulgar, antiquated prejudices; for the diſſenters at preſent are amongſt the foremoſt and moſt diſintereſted friends of general liberty and equal laws both civil and religious.

The two deſigns of the King and Queen which have been added gratis to the other engravings, coincide happily enough with the reſt of the work, ſince in the order of things, the independence and ſecurity of thoſe who are appointed for the adminiſtration of juſtice is the next thing which muſt

be thought of, when Orpheus had perſuaded his ſavages to aſſociate into a civil polity: and what can afford a ſurer proſpect of ſucceſs to thoſe who mean to become candidates for public eſteem and honourable reward, either in the world at large, or in the Society for the Encouragement of Arts, than the ſolid foundation of early domeſtic culture, and induſtrious uſeful application which is held out in the exemplary gracious ſpecimen which makes the ſubject of the ſketch of domeſtic education at Windſor. Theſe two deſigns would have come admirably over the chimnies in the great room, the ſupporters of the lion and unicorn, and the palms forming an arch in the top, where they interſect might be all painted on a gold ground, which would unite and make it a kind of maſſive repoſitory, from whence iſſued the frame-work and feſtoons of palm, which encompaſs the other pictures all round the room, and the ſubjects being painted in their proper colours would appear with great eclat, as ſcenes catching

the eye through thoſe ſeeming apertures of carved work.

I have now, my Lords and Gentlemen, run over the arrangement of the prints, the few obſervations that have incidentally occurred, as I glanced along, were indulged as they made the labour more grateful, and carried their apology with them. 'Tis a ſatisfaction to find I was not deceived in thinking that the matter of which the work was compoſed was of that nature as to come uſefully and ſubſtantially home to the great occaſions of life, and that thoſe who are anxious for the improvement of others, can and do find there ſome little hints which afford them an opportunity of making ample, agreeable communications of information to their families, to their pupils, to their friends and companions. From a ſimilar uſe which Zeno made of the pictures in the ſtoa or porch of the temple of Minerva, where he uſed to carry his followers, the ſect got the name of Stoicks. This is the

uſe that works of art ought to afford, and that they would afford, if thoſe who in theſe matters take upon them to cater for the public were properly qualified for ſuch an undertaking, by knowing what to look for, what parts to adopt and what to reject: but the old adage is right, *ex nihilo, nihil fit*, the preparatory times of the art, when little component particulars bounded the proſpect, as they ſucceeded each other, are long ſince paſſed away. We are now at the cloſe of the 18th century, the whole of the art is called for, the animating ſoul is neceſſary and if mind or intellect be wanting, care, expence and curious decoration of mere trifles can avail nothing: but to keep to my own affairs.

It might well be expected, after the long labour of having brought forward ſuch a work to the public view, and after the ſtill longer patience with which I waited until an opportunity has been at laſt afforded for my finiſhing it. After all this and in the

midſt of the ſatisfaction I had received from the impreſſion this work made on the public mind, it is to be hoped it will not be thought doing me too much credit to believe that I have been at the ſame time very anxious and eager to collect, to note down and reconſider whatever ſhould be objected to as faulty, either in the ſubjects individually conſidered, or collectively, as making but one ſubject or totality, or in the peculiarity of the matter, or in the manner of treating this matter: nothing however has occurred worth mentioning; a friend has indeed, about a fortnight ſince, pointed out two particulars, but he very ſhortly drew them back upon better conſideration. One objection he could not well explain, but it was ſomething taken from the twenty-fourth page of my account of the pictures, where the neceſſity is urged of avoiding the trite vulgar matter that is found in Dutch drolls and a multitude of performances in all the ſchools of art by the artiſts without intellect, which are no leſs diſguſting to the in-

intelligent than uſeleſs to the ignorant, and where a perſon of the groſſeſt ignorance that runs may read, as he is preſented with nothing that is not already too familiar to give him the trouble of making a ſingle enquiry tending to his advancement or benefit; as if this obvious truth could give any countenance to the painting of allegorical or any other inexplicable abſurdities under the very jejune notion of being wiſe and ſcientifical. The other objection ſeemed to have more in it, but is notwithſtanding equally unſound, viz. in the picture of Olympia, where Pericles was found to reſemble the late Lord Chatham, a little reflection ſoon convinced him that this was no Anachroniſm, ſince it was ſtill Pericles, who upon the ſuppoſition that there was no portrait of him remaining, might, for any thing he could ſay to the contrary, have been as well taken from Lord Chatham as from the model of the academy or any other perſon whom I ſhould employ: and in the number of the ſpectators at thoſe games from the different parts

of

of Greece, one of them might reſemble General Paoli, or one of the Hellanodicks or Judges might have a face reſembling Lord Mansfield, and another the Lords Thurlow, Wedderburn or Camden, without the leaſt infraction of any propriety, but the contrary, as ſomething might be gained and nothing loſt in ſuch a procedure: it would be quite a different thing and a great abſurdity introducing any of them in their own perſons with the paraphanalia of a Lord of Parliament, a Lord Chancellor, or a Chief Juſtice, as Rafaelle has done with the pope and his court in the Heliodorus and other ancient ſubjects.

I ſhall conclude this letter by ſtating a real fault in a certain particular which has given me a good deal of trouble for ſome time paſt, and that happily got over, my engagement with a Society, conſiſting of ſuch a portion of the nobility, of the landed and commercial gentry of the kingdom is at an end. There is nothing I have all along had

had more at heart than that this undertaking, which I well knew would from one motive or other, ſoon occaſion others to come forward, ſhould be honourable terminated on my part, whatever labour and time it might coſt me, and however little my intereſt ſhould be advantaged by it. The particular at which I am troubled is, the having committed a great miſtake, or rather a great piece of injuſtice, which ſtands in a very conſpicuous part of the picture of Elyſium and alſo of the print. It was not committed wilfully, I was miſled by general fame, I had almoſt ſaid, by the current opinion of the world, into a belief that William Penn was, in his Penſylvanian code, the firſt, the original author of an eſtabliſhment compoſed of the different denominations of chriſtians, where the laws reſpecting property and liberty, civil and religious, were equally extended to all, where no particular denomination was permitted to take any lead or poſſeſs any advantages not enjoyed by the others.

Monteſquieu.

Monteſquieu, in his 6th chapter of ſome inſtitutions among the Greek, ſpeaks of the "extraordinary appearance of William Penn "in the dregs and corruptions of our mo- "dern times as a very honeſt legiſlator, who "formed a people to whom probity ſeems "as natural as bravery to the Spartans." "And, according to the enthuſiaſtic eulo- "gium of the Abbé Raynal. "Penn n'en "eut pas moins la gloire d'avoir donne en "Amerique un example de juſtice et de "moderation, que les Europeens n'avoient "pas meme imagine juſqu' alors.—L'hu- "manité de Penn ne pouvoit pas ſe borner "aux ſauvages, elle s'etendit ſur tous ceux "qui viendroient habiter ſon empire. Comme "le bonheur des hommes y devoit dependre "de la legiſlation, il fonda la ſienne ſur les "deux pivots de la ſplendeur des etats et de "la felicité des citoyens, la proprietée, la "liberté. C'eſt ici qu'il faut ſe dedomager "du degout, de l'horreur ou de la triteſſe "qu'inſpire l'hiſtoire moderne, et ſurtout "l'hiſtoire de l'etabliſſement des Europeens

" au nouveau monde. Juſqu' ici ces bar-
" bares n'ont ſu qu'y depeupler avant que
" de poſſeder, qu'y ravager avant de culti-
" ver. Il eſt tems de voir les germes de la
" raiſon, du bonheur et de l'humanité, ſemes
" dans la ruine et la devaſtion d'un hemi-
" ſphere, ou fume encore le ſang de tous
" ſes peuples, polices ou ſauvages. Le
" vertueux legiſlateur etablit la tollerance
" pour fondement de la ſocieté. Il vouloit
" que tout homme qui reconnoitroit un
" Dieu, participat au droit de cité ; que tout
" homme qui l'adoreroit ſous le nom de
" chretien, participat de l'autorité. Mais
" laiſſant a chacun la liberté d'invoquer cet
" etre a ſa maniere, il n'admet point d'egliſe
" dominante en Penſylvanie, point de con-
" tribution forcée pour la conſtruction d'un
" temple, point d'un preſence aux exerciſes
" religieux qui ne fut voluntaire, p. 12.

Could any one doubt, after all this extacy of admiration, but that William Penn did ſomething new and extrordinary on his ar-

rival in America, which had eſcaped the humanity and wiſdom of all thoſe who had eſtabliſhed colonies prior to that time. But unhappily our confidence is too often ill beſtowed upon the ſhewy, plauſible exterior of conjunctions of philoſophy with law, with hiſtory, with religion, with the arts, or indeed with any thing the knowledge of which depends upon a detail of particular facts relating to itſelf: the name, the abuſed word philoſophy has contributed much to ſpread deluſion within theſe late years and is an admirable bait for vain, indolent, unwary people. I ſhall now produce ſome ſober, manly information that has lately been put in my way, from which it will appear that Cæcilius Calvert, Baron of Baltimore, was really the man to whom all this praiſe and admiration truly and fairly belongs, and that whatever valuable was done in the way of legiſlation in Penſylvania was but a copy taken from the original executed in Maryland above thirty years before even the granting and ſigning of Penn's charter,

charter, which authoriſed him to collect his people for the intended colony in America. The following paſſages are taken from Chalmer's Political Annals.

" And that monarch (Charles the Firſt) in June 1632, confirmed to Cæcilius, now Baron of Baltimore, for ever, that region denominated Maryland. The firſt emigration, conſiſting of about two hundred gentlemen of conſiderable rank and fortune, with their adherents, compoſed chiefly of Roman Catholics, ſailed from England in 1632.—Calvert purchaſed the rights of the Abrigines, and with their free conſent in the ſubſequent March took poſſeſſion of their town, which he called St. Mary's.—And the Roman Catholics, unhappy in their native land, emigrated in conſiderable numbers. Now Lord Baltimere laid the foundation of his province upon the broad baſis of ſecurity to property, and of freedom in religion; granting in abſolute fee, fifty acres of land to every emigrant, eſtabliſhing chriſ-

tianity agreeably to the old common law of which it is a part, without allowing pre-eminence to any particular ſect—and though compoſed chiefly of Roman Catholics, the act which it paſſed recited, " that the en-" forcement of the conſcience had been of " dangerous conſequence in thoſe countries " where it had been practiſed, and it en-" acted: that no perſon profeſſing to be-" lieve in Jeſus Chriſt ſhall be moleſted in " reſpect of their religion, or in the free " exerciſe thereof, or be compelled to the " belief or exerciſe of any other religion " againſt their conſent." What a fine contraſt does the chriſtian liberality of the Romsn Catholics of Maryland form to the intolerant temper and practice of the independents of of Maſſachuſets, even during the triumph of fanaticiſm, Lord Baltimore had the ſpirit to declare that he never would aſſent to the repeal of a law which protected the *natural rights* of men, by giving freedom of thought and of action to every one.—This remarkable act was confirmed in the year 1676, by the ſucceſſor to his virtues

virtues and rights, among the perpetual laws of the province; it was the revolution which levelled the venerable trunk to the ground. Mankind then beheld a ſcene, new and uncommon, exhibited on colonial theatres: they ſaw in Maſſachuſet's the independents perſecuting every different ſect, the church retaliating on them in them in Virginia,, the Roman Catholics of Maryland, alone actuated by the generous ſpirit of chriſtianity, tolerating and protecting all.—When the reſtoration eſtabliſhed his authority, the proprietary, with his wonted prudence, appointed Charles Calvert, his eldeſt ſon, governor of Maryland, in the year 1662, he aſſumed the adminiſtration. Cæcilius Calvert, the father of his province, having lived to enjoy what few men ever poſſeſs, the fruit of the tree which his own hand had planted and watered, died in the beginning of 1676, covered with age and reputation in the forty-fourth year of his government.—On his tombſtone ought to be engraven, "that "while fanaticiſm deluged the empire he "refuſed

" refuſed his aſſent to the repeal of a law, " which in the true ſpirit of chriſtianity, " gave liberty of conſcience to to all.". He and his ſon were both Roman Catholics, which ſon, Charles Calvert, who had governed the province from 1661 with a high repuation for virtue and abilities, ſucceeded his father as proprietary in the year 1676— and having communicated his intentions of returning to England, the burgheſſes conſidering, &c. unanimouſly deſired his acceptance of all the public tobacco which remained unappropriated.—When he arrived in London he was ſaluted with the voice of complaint. The Biſhop of London repreſented to the committee of plantations the deplorable ſtate of Maryland with regard to religion; that while the Roman Catholic prieſts were endowed with valuable lands, the proteſtant miniſters of the church of England were utterly deſtitute of ſupport, where by immorality reigned triumphant there. Lord Baltimore, in juſtification of himſelf and the province, ſhewed the act of 1649, concern-

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ing religion, which had been confirmed in 1676, as a perpetual law, and which tolerated and protected every ſect of chriſtians, but gave ſpecial privilege to none. He aſſerted that four miniſters of the Church of England, were in poſſeſſion of plantations, which afforded them a decent ſubſiſtance, but that from the various religious tenets of the members of the aſſembly, it would be extremely difficult, if not impoſſible to induce it to conſent to a law that ſhould oblige any ſect to maintain other miniſters than its own. page 365.

In the mean time the renowned William Penn, the head of a conſiderable party, a man of great depth of underſtanding attended by equal diſſimulation; of extreme intereſtedneſs, accompanied with inſatiable ambition; and of an addreſs in proportion to all theſe; engaged in colonization during an age when all mens minds were inflamed either with deſire of emigration becauſe they were unhappy in England, &c. page 635.

635. In June 1680 he preſented a petition the Charles II.—Praying for a grant of lands, &c.—and he had the art to procure not only the conſent, but the recommendation of the Duke of York and in November 1680, the ſketch of a patent, which he had chiefly copied from the charter of Maryland, was ſent to the Attorney General for his opinion of it, 636 and in page 654. It is amuſing at this day to obſerve how differently the reputations of the fathers of Maryland and Penſylvania, have been tranſmitted to poſterity. Baltimore is utterly forgotten and unknown to fame, while Penn is celebrated as the wiſeſt of legiſlators, equal to Lycurgus or Solon. The aſſemblies of Maryland however have always ſpoken, " *with gratitude of the unwearied* " *care*, of the former, *in preſerving their* " *lives and liberties*; *of his vaſt expence in* " *the improvement of their eſtates.*" On the other hand the aſſembly of Penſylvania, " has *complained with grief* of the latter, *for* " *undermining his own foundations*; *and by*

" *a ſubtile contrivance laid deeper than the* " *capacities of ſome could fathom, finding a* " *way to lay aſide the act of ſettlement, to diſ-* " *ſolve his ſecond charter.*" The conſtitution eſtabliſhed by the former, though leſs ſtriking, was more ſolid and more durable, under which the people enjoyed great repoſe to the preſent times: Though that of the latter flattered the vanities of men, it was too theoretic to be practicable, too flimſey to prove laſting, too complicated to enſure continual harmony. What did honour to the good ſenſe of the one has conferred no celebrity on his name: what was too wild to be uſeful has acquired the other the praiſe of philoſophers, page 654.

So far Chalmers, the conſciouſneſs and ſatisfaction that follows ſuch generous labour is I fear the only reward it is to expect at preſent. We have been perhaps too long pampered in certain prejudices of glorious this and happy t'other, heartily to reliſh the real luſtre of our anceſtors when ſet in a

true light. What but this could have inveloped either with total darkneſs, or with a hazey diſtorting medium, ſo many characters of worth to whom is owing the introduction and eſtabliſhment of arts, letters, rights and liberties civil and religious and could have left ſuch a name as the glorious, I might ſay unequalled Thomas More, uninſcribed on any monument except a paltry flat ſtone ſticking in an obſcure part of the wall of the little church at Chelſea. Thus it is that the Monteſquieu's, Raynalls and other foreigners are miſled and can ſee ſo little in our ſtory. Good God, how much do we want a manly hiſtory of our iſlands, and how little can we ſatisfy ourſelves with Hume and ſuch like philoſophical prudes, who ſhrink away from excellence when it lies where they do not chuſe to find it. In a great concourſe of people, of what importance is it to be informed of the number of trifling particulars in which each man differs from the other, being made acquainted with the domeſtic details of one neigh-

neighbourhood, we ſhall profit very little by extending our enquiries to another; Juſt the ſame in the hiſtory of thoſe people and nations that ſucceed each other on the theatre of the world, the mere detail of facts and events are nothing but as they are exemplarily made ſubſervient to moral agency by furniſhing leſſons for the improvement of the head and heart, as well in the matters which ſhould be followed, as in thoſe which ſhould be avoided: there is reaſon to wiſh more for what they have not given us than for what they have, as our hearts would be bettered by the exchange.

I am obliged to Mr. Chalmers for undeceiving me by the valuable information communicated in his colonial annals, and the only return I can make is to wiſh very ſincerely an encreaſe of his labour and that the mother country of thoſe former colonies, had ſuch an hiſtorian as himſelf, ſo fair, juſt and ſtrenuous for excellence, ſo well qualified by information equally deep and exten-

ſive to diſcover it and to ſet it off and make it fructify by the energetic graceful manner of its communication. Beſides what he has done and the few parts of our ſtory touched by the maſterly hand of Whitaker of Mancheſter, Tytler, Corry and a few others, that have here and there ſnatched a relick, all the reſt lies a wild waſte or is horribly deformed by Chicanery and the abuſe of reaſon ; and yet little as I know of it there are materials convertible into a ſtructure of real conſequence if there were writers diſintereſted and generous enough to employ them. I ſhall to the beſt of my power make honourable amends to Lord Baltimore for my error, it is not now poſſible to alter that part of the picture of Elyſium, nor of the print, they muſt remain as they are a monument of the general deluſion in which I have participated. But I have made a new deſign for that part, where the matter is as it ſhould be, and I ſhall with Gods bleſſing publiſh a print of it very ſhortly, which as the figures are two feet high

high will make an agreeable addition of another print to the ſet.

In this new deſign which conſiſts of King Alfred and the other legiſlators, where Lycurgus is looking over the Pacific Code of laws, which is conſidered as the ultimatum of legiſlation for a mixt people. I have inſtead of Penn, placed thoſe laws in the hands of Cæcilius, lord Baltimore whom Alfred leans on and is as it were exultingly producing, and who is affectionately looking back upon Alfred and pointing to him as the real ſource from whence iſſued the old common law, of which this code of Maryland is but an extenſion ſuited to the occaſions of many inſtead of one people. As after all William Penn muſt be allowed the merit of having copied this excellent pacific example. I have honourably placed him with his Penſylvanian code next to Calvert, which keeps up an agreeable diverſity in the forms and is an additional weight to the moral of this part.

In

In order to remove any prejudices that ſincere and zealous chriſtians of any communion, may have to the doctrine of the political equality, of all religious ſects which is here ſo warmly recommended as the wiſeſt and beſt maxim of government for a mixt people; it may be right to obſerve that it can very well ſubſiſt with the moſt rigid idea of the immutable characteriſtic of chriſtian verity. Religious orthodoxy may go on without being obliged to any conceſſions, or to aſſume any new appearance of any thing, vague, uncertain, indifferent, or in the leaſt degree more tolerant than before. The political governments regard this world: the chriſtian verity looks forward to the world to come. The chriſtian church is militant in this world, whether it be eſtabliſhed by the nation, or only tolerated, or whether it be proſcribed and perſecuted: no man can ſay which of theſe would be moſt for our real ſpiritual intereſt and for the glory of God. The truth is, that an abſtraction from and virtual renunciation

ciation of the illuſory joys of this life, form the very eſſence and diſtinguiſhing characteriſtic of the chriſtian religion. If mere moral, peaceful, civic demeanour and the mere equitable commerce of meum and tuum, was all that was to be ſought for, there had been no need of ſo much carnage of the firſt chriſtians. Chriſtian verity was like God himſelf, jealous, incommunicable with all error, and without putting forth a hand to moleſt others or even to defend itſelf, it paſſed triumphantly through the ten perſecutions, and was ultimately eſtabliſhed in the capital of the Roman Empire. As the whole attention of mere mundane politicians is fixed upon the ordering of matters as they reſpect this world, with an indifference to chriſtian, or any other truths which look beyond the preſent ſtate of things. Their maxim is, when there is but one religion in the ſtate, not to ſuffer the eſtabliſhment of another, in order to prevent the ſtrife and colliſſions which terminate in civil wars and revolutions, and when there

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are many religions in the ſtate, to eſtabliſh that equality which takes away the opportunity of any of them injuring the others. Having put in this caveat, I ſhall proceed to obſerve that although this group of legiſlators forms but a ſmall part of the ſubject of the Elyſium, yet as the figures are two feet high, it will make as large a print as that of the entire ſubject, and beſides the advantage it affords in the enlarged ſize of the figures of this principal group, it furniſhes alſo an agreeable opportunity of diſtinguiſhing in a more ſatisfactory conſpicuous manner another group which links in with the upper part of theſe figures, and is not leſs connected with them in the pictureſque arrangement than in the concatenation of the ſentiment.

This upper group, conſiſting of thoſe exalted truly chriſtian diſpoſitions, who were diſpoſed to labour in conciliating, doing away differences and reſtoring the primitive unity and peace of the chriſtian church, begins

begins with pope Adrian, who is ſeen over Lycurgus at a little diſtance, and by his action may be ſuppoſed to expreſs to Grotius, father Paul, and the others, that remarkable wiſh to reduce the temporalities of the papacy to the apoſtolic ſimplicity if it might obtain this pacific reconciliation. The figure on the right of Adrian is Chichele, Archbiſhop of Canterbury, in the reigns of Henry the Fifth and Sixth, who was ſo illuſtrious for the truly chriſtian piety and fervour with which he aſſerted and maintained the rights and liberties of the church of England againſt foreign and domeſtic encroachments. The next to him is Reginald Pole, the laſt Engliſh cardinal, and, as far as my knowledge extends, the firſt writer who to the new-fangled doctrines of *the divine right and irreſiſtible power of kings and the paſſive obedience of ſubjects:* oppoſed thoſe ſacred *rights of the people*, from whence he nobly derives the delegated, legitimate powers that give ſanction and juſt authority to the exerciſe of royalty. Standing next to him is

Mariana the Jeſuit, who has diſcuſſed that queſtion more at length, and of whoſe book, " De Rege & Regis inſtitutione" Peter Bayle gives the following character. " Appui ſur " cette baſe fondamentalle, c'eſt que l'au- " torité du peuple eſt ſuperieure a celle des " rois. C'eſt ſa theſe favourite, il emploie " deux chapitres tout entiers a la prouver. "—Ainſi voions nous que l'auteur, qui re- " futa Mariana, etablit un fondement tout " oppoſe, ſcavoir que les princes ſouverignes " ne dependent que de Dieu auquel ſeul il " apertient d'en fair juſtice.—Remarquons " par occaſion que Mr. de Seckendorf pour- " roit etre critique. Il pretend que la doc- " trine de Mariana conſiſte en ceci, c'eſt " qu'un ſimple particulier animé ou par zele, " ou par les ordres du pape, peut attenter " a la vie des rois heretiques.—Mais il eſt " ſur que Mariana ſe tient a la theſe gene- " rale, et qu'il ne dit rien en particulier, ni " des princes heretiques, ni des permiſſions, " ou de diſpenſes de la cour de Rome; ſes " maximes regardent toutes les nationes et

" tout les tyrans : il n'exclut point les Ma-
" hometans, ni les païens : il traite cette
" queſtion tout comme auroit fait Ariſtotle :
" et je ne voi point ce que Milton et ſes
" ſemblables, qui ſont en ſi grand nombre,
" pourroient trouver a redire dans les hypo-
" theſes de cet Eſpagnol, à moins qu'ils ne
" condamnaſſent le preambule dont il s'eſt
" ſervi en faveur d'Jacques Clement ; mais
" ce preambule n'eſt pas ſon dogme precis,
" il deſigne ſeulement par le moien des
" conſequences l'application que l'auteur
" veut faire de ſes maximes." The capuchin friar, who is next Mariana and Cardinal Pole was introduced to fill up the chaſm, and lead the eye on to that vigorous aſſertor and defender of every valuable right, Paul Sarpi the Venetian friar. The next characters are Dr. Benjamin Franklin, Barnevelt, Grotius, and Biſhop Berkeley. The pacific graceful virtues ſo conſpicuous in Berkley, that corrective for the ſhallow infidelity that would obtrude itſelf for philoſophy, makes him a becoming part of this

company, and nobody can wonder if the glorious John Olden Barnevelt, a politician ſo remarkable for his integrity, his abilities and his ever memorable ſervices to his unworthy country, ſhould accompany his friend Grotius to ſuch a meeting. Benjamin Franklin, who is next to Barnevelt, was much a ſimilar character, more fortunate in the reflection of having ſerved a more juſt people, who permitted him to die amongſt them without the mortification of ſeeing them ſtained with ingratitude.

'Tis hard to ſay which of the two evils ariſing from the inherent corruptions of the human heart, as it has exhibited itſelf in the pampered indulgence of eccleſiaſtical or regal tyranny, has contributed moſt to the rancorous diviſions that have disfigured chriſtianity in the eyes of unwary people, who have not ſkill enough, or virtue enough, to make the neceſſary diſtinctions between the ſalutary uſes and the criminal abuſes of theſe important concerns; theſe matters, like

every

every other, where human agency is and muſt be employed, are unavoidable if not reſtrained, and were no doubt permitted by Providence for the exerciſe of moral conduct; of merit or demerit, affording occaſions for ſelf-denial and every vigorous virtue of patience, charity and fortitude on the one hand, and temptations and means on the other, to exhibit and to complete the iniquity of ſelfiſhneſs, injuſtice and malignity. Any one converſant with the hiſtory and diſpoſitions of the perſonages who form this group will readily admit the value of their labours in endeavouring to adminiſter the remedy for thoſe evils, and it is a ſatisfaction to think that, in the matter of religion at leaſt, had theſe men met together on earth and were allowed by others to interfere in thoſe controverted points: "the "chief difference, as Grotius well ob- "ſerved, between the tenets of the Augſ- "burg confeſſion and thoſe of the council "of Trent would be found to lie in the "ambiguity of ſome expreſſions which are

"under-

" underſtood differently, but which may be " explained by men of underſtanding and " friends to peace in ſuch a manner that no " difference will remain but in thoſe things " which may be left to the free diſcuſſion " of the learned without any injury to the " peace of the church."

If one was to judge from the ſtatute book, the difference indeed is very wide between the church of England and that of Rome; but upon a compariſon of the faith or articles of religious belief, as ſolemnly profeſſed by both the churches, one is puzzled to find any difference whatever, that could prevent Grotius' remark from extending literally to the whole and every part of theſe differences, if there be any. The more this matter is conſidered, the more one muſt revere Grotius, who was ſo earneſt in ſuch a truly chriſtian undertaking: however this moſt excellent man was obliged as he feelingly expreſſes it, to " content him- " ſelf with ſowing the ſeed which may be

" uſeful

" uſeful to poſterity, when the minds of " men may be better diſpoſed." If St. Baſil and Chryſoſtome's liturgies (uſed by the modern Greek church, which have been lately tranſlated by our own chaplain at Peterſbourg) were collated with thoſe of S. Ambroſe and the other Latin rituals, and that matters of faith were duly diſtinguiſhed from thoſe that are merely of diſcipline, it muſt aſtoniſh any one to think, how little ſuch a union would coſt: how many confuſions it would remedy and how much more eaſily it might be effected than by the more faſhionable notions of a coalition upon (what is called) unitarian principles, from which nothing could ariſe but encreaſed anarchy and confuſion, and where, after a few efforts of diſcuſſion, men would ſoon feel themſelves as naked and houſeleſs upon the barren ſhores of uncertainty as they were before the happy promulgation of chriſtianity. What Grotius ſays about the deſire that Henry the Fourth had to labour in the ſame way, might have been well expected

from

from the excellent diſpoſition of the man: and perhaps when his countrymen of the preſent day ſhall find themſelves eaſy and ſo at leiſure after the firſt fervors of their revolution as to think of the beſt means of perpetuating what they have eſtabliſhed: their wiſdom will find that as virtue is the vital principle and ſoul of a free government, the ſureſt means of obtaining and preſerving this are moſt likely to be derived from the religion of their country, only taking care to adjuſt its exterior to the modeſty becoming a popular and free government. The ſlighteſt indulgence of imagination might incline one to think that God Almighty in the arrangement of events has put it in their power now to effect, what the Adrians, the Sarpis, the Grotiuſes and ſuch like excellent men, panted after but could not obtain.

As to the vain babble of philoſophy, it is admirable for pulling down, deſtroying and taking ungenerous, diſhoneſt advantages of the many abuſes to which all, even the beſt things,

things are expoſed in a long courſe of time, by the very temporary circumſtances, frailties and vices of thoſe to whoſe care this ſacred depoſitum is committed, and who are in fact no otherwiſe connected with it than to merit reward or puniſhment by their uſe or abuſe of it, and to ſerve as mere vehicles for its tranſmiſſion from the hands of one generation to another. But the hiſtory of the whole ancient world, the Grecians and the Romans, the Stoicks, Epicureans, and academics all equally ſhew, that philoſophy or mere human reaſon left to itſelf is utterly inadequate to human wants, can never reach the bulk of the world, and if it could, has no motives of action to afford them, and neither could formerly, nor can now, build up any thing that would not ſhrink into annihilation before even a child's catechiſm. It ought to be remembered, that the morality which kept the ancient ſtates together, was preſerved by immemorial tradition and inculcated by the authority (and not the reaſoning) of lawgivers and

of polities. The philoſophers came into exiſtence long afterwards, they ~~it was that~~ were those who commenced reaſoning, and they either diſputed away every thing of importance, or at leaſt left ſuch a cold diffident aſſent in the mind as to be of little uſe in the ages of luxury and avarice which ſoon followed. There might be here and there thinly ſcattered a few followers of thoſe doctrines of Socrates, Plato and Zeno, which, in ſome meaſure, kept alive the imperfect traditionary embers of the ancient theology and the morality founded upon it: but this was infinitely too inacceſſible, ſubtle, obſcure and diveſted of intereſting motives, to have weight with the the generality: with whoſe little leiſure, vanity and ſelfiſhneſs, the Epicurean and Sceptical doctrines or rather conceſſions, were better accommodated, as they would allow every gratification and require no effort to ſwim down with the tide of corruption and depravity. We may ſee this verified at preſent in a valet de chambre or perruquier who, without the trouble of

intellect or information, can laugh along with Voltaire, ſhake an empty head at religion, and vote its abettors a la lanterne. But it may have been that the late terrible interference of this inferior though numerous claſs of philoſophers, was connived at by the better ſort, as a neceſſary inſtrument for completely diſorganizing the whole ſtate, with the greateſt part of which religion was too intimately interwoven to let it remain: however, that end being now obtained, religion is no longer concerned in the buſineſs; and the real well-wiſhers to the cauſe of freedom and virtue (which is ever the ſame) will be glad to ſee the Gallican church appear again and be as it has been the ornament and admiration of Europe. The cauſe of freedom has nothing to dread ſo much as infidelity and irreligion. Alas, the man that has no religion, or which is the ſame thing, that forms one for himſelf, will always have a conſcience ſuited to his intereſt and inclinations, which will allow him to change with times and circumſtances, to be the

foremoſt, moſt violent, moſt ſanguinary in bringing about revolutions in favour of liberty, where the times and circumſtances tend that way: or in becoming the baſe inſtrument of venality and corruption for ſapping and deſtroying every principle of that very liberty in thoſe countries where it has been happily eſtabliſhed. The ſame fawning ſycophant that would appear moſt zealous for the intereſts of the crown, by ſacrificing the liberties of the people, would be the very firſt, upon a change of circumſtances, to decapitate the wearer of that crown, let his character be what it may. It may well be doubted whether France (or any other country which may riſque the experiment) can ſubſide into a ſettled free government, without being (even ſtrongly) under the influence of religion: if Milton is right, from a profligate, licentious populace nothing good can be expected.

They bawl for freedom in their ſenſeleſs mood,
Yet ſtill revolt when truth would ſet them free;
Licenſe they mean, when they cry liberty,
For who loves that muſt firſt be wiſe and good.

But

But after all it may be cantingly ſaid that Biſhops and Prieſts are not to be truſted, and love power and to rule like other men, we muſt then guard againſt them: the love of power, being a conſtituent part of the nature of man, where it is not over-ruled by religious conſcience, or by ſome external compulſion, it will ſurely break out and ſhew itſelf in one ſhape or other in every condition of life: but it is worth our recollection, that a chriſtian is not to be dreaded until he lays his religion aſide, and though nothing altered as to the exterior, internally puts himſelf in the condition of a philoſopher who has no religion; with this difference however, that whilſt any remains with him, it ſerves as a check or reſtraint to interrupt his career, or bring him back with compunction. The genuine tendency of chriſtianity muſt be greatly over-ruled and ſtifled before an indifference for truth and juſtice can take place. There is in this matter ſomething which is more concerned with the affections and the heart than with the

the intellect, and is therefore equally within the reach of all. A chriſtian, of whatever rank or condition of life, who fixes his reliance upon God and diſpoſes himſelf to renounce every thing incompatible with his eternal truth and juſtice, is exerciſing a liberty committed entirely to his own keeping, in which no human force can prevent him. Without the concurrence of his own will, all the allurements of wealth, honours and powerful favours on the one hand; and the terrors of poverty, powerful diſcountenance and its inſeparable train of ſubornation, calumny and death itſelf on the other could avail nothing. This is the true liberty and muſt be the foundation of every other that has any ſolidity or duration. The poſſeſſor of this freedom would enjoy it under any tyranny; the very hatred and deſire of deſtroying him would but furniſh the occaſion for his victory. But in a free ſtate the virtues of ſuch a man would be a public treaſure, exemplary and of gracious odour. But ſuch perfection is rarely to be expected,

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it may be looked for, but we ought not to be out of humour if we do not find it: let us then take the matter lower, and content ourſelves with what we ſhall be ſure to find and it will appear that in the ſcene of human probation which the terrors and allurements of this world afford, ſuch chriſtians as may give way and ſink under the power and blandiſhments of the one, or the terrifying horrors of the other (and the bulk, whether laity or clergy, will be found more or leſs in this predicament) muſt notwithſtanding be allowed to be, at leaſt juſt in the ſame ſituation of other men, obſequiouſly devoted to the intereſt and inclination of thoſe who are moſt able to gratify them in what they look for, ſo that the community has every reaſonable ſecurity either way. Surely then there is great folly or malignity in ſuppoſing that the chriſtian church is in any wiſe connected with government of any one form more particularly than with any other: it is monarchical in Spain and Germany, democratical in many of the cantons of Switzerland,

Switzerland, and ariſtocratical at Venice. In the primitive church, when the biſhops were elected by the people, they were devoted to the people. When the emperors came to intermeddle, they were devoted to the emperors. When the pope was allowed to diſpoſe of theſe matters, they adopted of courſe his intereſt and his political encroachments. Let but the appointment of the biſhops in France depend upon the people of the dioceſe and there is no doubt but the catholic religion will receive luſtre from them and the public faithful confidential ſervice and counſel. Nothing can be more falſe, miſchievous and irreconcileable with fact, than the impertinent philoſophy of Monteſquieu, which would inſinuate that the catholic religon is moſt agreeable to a monarchy and the proteſtant to a republic. Can we forget that Italy was, before the reformation, a country of republics, containing a greater number of free governments than was any where elſe to be found, or at any time, in the ſame extent of territory.

tory. Can we forget alſo, that the popiſh cantons of Switzerland are the moſt democratical, and that the ſlaviſh notions taught in the homilies and other writings of the reformers concerning the divine right of kings and the paſſive obedience of ſubjects, have been oppoſed by Milton, Locke, Sidney, and others, with arguments borrowed from the popiſh writers. For the honour of the eighteenth century, the time is at laſt come when from the neceſſary wiſe policy of emancipating the catholics of Ireland and uniting and making the moſt of all our people, after the loſs of America, we have now no longer any occaſion for diſtorting or ſuppreſſing facts, in order to hold forth ſuch a horrid ſcarecrow of popery, ſlavery, wooden ſhoes and ignorance as ſhould coincide with the left-handed, wicked policy adopted by our fathers, in order to keep that country divided, wretched and dependent. Had Blackſtone lived to this time, there is no doubt but he would eagerly and with pleaſure daſh his pen acroſs what he had

ſaid in the fourth chapter of his fourth volume, reſpecting the doctrine of the pope's ſupremacy, as ſubverſive of all civil government and as a reaſon for continuing the penal ſtatutes. He would hail the day and congratulate all our writers, civil and religious, on their happy delivery from the neceſſity of any longer maintaining ſuch odious poſitions, ſo irreconcileable with fact, ſo diſhonourable to our anceſtors, and ſo offenſive to the reſt of Europe. The French nation is wiſe and ſurely will obſerve, that chriſtianity has not even as yet been fairly tried ſo as to manifeſt in the utmoſt extent all the beneficial effects it is capable of operating in ſocieties and times more happily conſtituted than thoſe which have paſſed. This depoſit of divine precepts and uſages (committed however to human hands) made its outſet during the immenſe maſs of corruptions and depravity which formed the aggregate of the Roman empire. It had afterwards to paſs through all the ſavage and Gothic ignorance of the northern barbarians

who tore this maſs of deſtructive power to pieces and formed themſelves kingdoms out of the different portions of the wreck: and not the leaſt of all the evils it had to encounter was the ſpirit of pride and cavilling vain diſcuſſion which would be attendant upon the reſurrection and introduction of ſciences, letters and arts, and with which they would idly endeavour to pull aſide the ſalutary ſacred veil and penetrate into its moſt myſterious receſſes: however, a long experience and the confuſion which followed the attempt ſhew it to be out of danger from theſe as well as the former evils. Its divine founder had placed it on a rock, where it ſtill remains for future trials. I could not withhold my feelings in this letter from running out into ſome length upon the ſubject of religion; it has been the parent of arts in all ages, and it is almoſt impoſſible for a man to think of any thing elſe at this time, when he can go no where without meeting in the ſtreets of this great metropolis ſuch numbers of the poor and

venerable clergy of the country of our next neighbour driven here for protection and ſhelter. Who could withhold himſelf from enquiring into whatever might be connected with and might tend to alleviate the horrors and diſtreſſes of ſuch a ſcene; how far it might have been expedient to have gone ſuch deſperate lengths, and how long that expediency might or ought to continue: beſides, the object of the group of legiſlators and that pacific chriſtian uniformity which employed the attention of the other group of pope Adrian, father Paul, Grotius, Berkley, and the others, naturally led to and incorporated with any thing could be ſaid on ſo intereſting a ſubject.

In the angelic figure, ſtrewing flowers over Alfred and the other legiſlators, I have introduced ſomething of the character and reſemblance of the amiable (and after ſo much unmerited injury, no doubt, the bleſſed) Mary Queen of Scotland, and the two heads appearing lower down on the other ſide,

ſide, behind Numa and Lycurgus, are the famous Robert Boyle and William Molyneux, with his book of the Caſe of Ireland in his hand. Although the national grievances of which Molyneux complained have no longer any exiſtence, being at leaſt in great part happily done away by the liberal more enlightened policy of the preſent generation, yet his ſagacity, his integrity and the generous ardour with which he upheld thoſe (then) unfaſhionable truths, ought never to be forgotten. This bleſſing of liberty and conſtitutional emancipation which the Iriſh may now enjoy by the renunciation and repeal of Poyning's law, will, it is to be hoped by the next generation, do away all that ſervility and ſhocking baſeneſs of diſpoſition which was the natural, inevitable conſequence of their former ſlaviſh dependent ſituation. Their people of rank and property will no doubt by that time think of doing honour to themſelves or their country, by furniſhing occaſions and means for genius and ability to come forward in a vigorous re-

reſpectable exertion of thoſe arts that have been and ever will be the vehicles of honourable memorial; as is ſufficiently exemplified in the Egyptian, Grecian, Roman, and the other nations that were ſwept away in our mundane revolutions, and have now no other viſible exiſtence but in theſe monuments of art which from their ingenuity of conception and execution are ſought for and preſerved. The Iriſh nation then will ſurely not be content with obſcure people of no note here, who may be ſmuggled over amongſt them as was recently the caſe, in the buſineſs of the order of St. Patrick, when their viceroy and their principal people ſat to an engraver for an hiſtorical painting which was to commemorate an occaſion of ſuch conſequence. Alas! the ſureſt way never to have any thing to do with artiſts of a great and noble character is by thus bringing paltry mean people into credit, and giving them means and opportunity, by one ſcoundrel artifice or other, of making, or at leaſt appearing to make (which anſwers

the

the ſame end for the time) every thing inferior to themſelves. It is to no purpoſe that truth comes limping in afterwards, the wretch has carried his point, the buſineſs is done, and there is no remedy: what is worſt of all and moſt likely to happen is the perſiſting and juſtifying what has been thus clandeſtinely done, and excluding and being angry with all illumination and evidence that ſhould diſcover the real ſtate of things. The artiſts of Ireland alſo, if there ſhould be any in the next generation, will alſo, by that time, have learned to cultivate the dignity of mental elevation, and will pride themſelves in vigorous honeſt labour; without a thought of ſucceeding by any other means; they will no longer be diſpoſed to look after ſhort cuts, and endeavour to recommend themſelves either here or at home, by becoming the wretched, odious inſtruments with which *influence* or *cabal* endeavour to wreak its vengeance upon excellence and worth: or at leaſt, if there muſt be dilators and political pimps in the

next generation, it is to be hoped the other people of the Britiſh empire will alſo be obliged to take a ſhare in the iniquitous drudgery.

Having now got through the matter which was the object of this letter, I had thought of concluding it with taking ſome notice of a few offenſive, ſcandalous lies which were induſtriouſly circulated to injure my intereſt, and the ſubſcription for the prints, at the time the work in your great room was exhibited; but theſe lies of the day, ſo ſimilar to the habitual ſcoundrel politics employed at electioneering, being only calculated to anſwer the end of the mere moment, are laughed at afterwards, and forgotten or conſidered as unworthy any ſerious attention. One thing, however, I muſt advert to, as it ſeems to have remained longer than the reſt, and was very lately in the courſe of converſation (with a moſt reſpectable nobleman and one of the ſociety) caſually mentioned as a thing admitted

mitted and avowed by myſelf: it was reſpecting the emaciated leg which belongs to the garter and ſtar precipitating into Tartarus, which was ſaid to be a portrait made out of reſentment to a great nobleman: the ſame anſwer I made on that occaſion will do now, which was, that I muſt reject the apology his lordſhip ſo very kindly made in my favour; that if Michael Angelo diſgraced his work by damning one cardinal, and Guido by making a devil of another, that theſe were exemples which I had no ambition to follow: that what I particularly valued in my work, was a dignity, ſerioufneſs and gravity infinitely removed from all perſonality and baſe, ſcandalous reſentment on one ſide, or mean adulation on the other, that I had too great a reſpect for the ſubject matter to ſuffer the ſmalleſt minimum of it to be contaminated with any ſuch perſonal conſiderations, either to gratify myſelf or others; but to leave all ſuch matters as things of courſe and to be expected, I ſhall proceed to obſerve, that, as

in the appendix to the account of the ſeries of pictures in the great room, I have inſerted the Reſolutions of the Society in the year 1774, inviting the Preſident and ſix Royal Academicians, of which I was one, together with three other great artiſts, to paint each a picture for their great room, and propoſing, in ſome meaſure, to indemnify us by the produce of an exhibition which the Society offered to make. As it was this invitation that brought me to the honour of an acquaintance with the Society, and gave occaſion to my engaging in that work; it may be neceſſary to add a few lines here, in order to ſhew how this tranſaction terminated.

By way of parentheſis, before-hand, I cannot help, however, expreſſing my utter aſtoniſhment at the affected ſilence with which this matter, originating in the Society, and in the ſignature and hand-writing of their Secretary, communicated to me and ſo many others at the ſame time: and

Meſſrs. Weſt, Dance and Romney being ſtill living to atteſt it: I ſay, I cannot help being aſtoniſhed that that part of the buſineſs ſhould be covered over, all buried in ſilence, without either admitting or denying it, in the account of theſe pictures publiſhed in the third volume of the Tranſactions of the Society in 1785, and where they chuſe, for what reaſon I know not, to begin their account of this tranſaction, with my letter in March 1777, which letter of mine was a conſequence of the application and propoſal I received from the Society three years before; but whether taken one way or the other, the matter is not worth more obſervation, except juſt to mention that the 50l. which was voted to Mr. Barry to be applied to ſuch purpoſes as he ſhould judge proper, was never touched by him, but remained in the hands of their Regiſter, who paid part of it to the Society's printer, Mr. Adlard, for printing the book giving an account of the pictures, and the reſt was laid out by him, with the other money of

the Society, in advertiſements for the exhibition. After this parentheſis, I ſhall now ſtate that in the year 1783 and 1784 the Society made two exhibitions for my benefit, on which they expended each year 87l. which, together with the above-mentioned 50l. paid for printing, made in all 224l. to which if we add 45l. which I received for models, we have then before us all the money expended by the Society, from which I could derive any advantage, or indeed with which I could have any concern.

After the cloſe of theſe two exhibitions, I wrote a letter to the Society, acquainting them, that the number who came to the firſt exhibition amounted to 6,541 perſons, including Mr. Jonas Hanway, who, on coming out of the exhibition, inſiſted on taking back the ſhilling he had paid for his admittance, and leaving a guinea inſtead of it. At the ſecond exhibition there were 3,511 perſons, ſo that the total of both thoſe exhibitions amounted to the ſum of 503l. 12s.

12s. with which, when I recollected that the number of thoſe who go to exhibitions to gratify any real curioſity reſpecting art, contribute but in a ſmall degree to the ſum raiſed on thoſe occaſions, and that where favour and patronage was wanting, more could not be expected; I contented myſelf as well as I could and went to work upon the engravings, and in May 1789, I ſhewed proofs of thoſe engravings to Lord Romney, the worthy Preſident, entreating at the ſame time that his Lordſhip, his Grace the Duke of Northumberland and Mr. Marſham would wait upon his Royal Highneſs the Prince of Wales to requeſt his Royal Highneſs's ſitting to me, as neither the prints could be publiſhed, nor the pictures finiſhed until that was obtained: they obligingly undertook it, and his Royal Highneſs thus properly applied to, very graciouſly ſat to me on the 28th of June 1789; after which I took the picture to the Society's room, painted in the head of his Royal Highneſs, and finiſhed the reſt of the work, as I had

ſome

ſome days before the Prince ſat to me, received the following letter from the Society to that end.

Adelphi, June 4, 1789.

SIR,

I am directed to inform you that, at the meeting of the Society for the Encouragement of Arts, Manufactures and Commerce held yeſterday evening, it was "ordered "that the Society's room be free to Mr. "Barry, during any receſs, whenever he "ſhall apply to the Secretary or Regiſter "for admiſſion, in order to work upon any "of the pictures."

I am, Sir, your very humble ſervant,

SAM. MORE, Secretary.

James Barry, Eſq.

After this, I received the following letter from the Secretary.

Adelphi, Nov. 23, 1789.

Mr. More preſents his compliments to Mr.

Mr. Barry, acquaints him, that he has this day delivered to his Royal Highneſs the Prince of Wales the letter of acknowledgement and thanks of the Society for the Encouragement of Arts, Manufactures and Commerce to his Royal Highneſs, for the gracious condeſcenſion his Royal Highneſs has been pleaſed to ſhew towards the Society, by ſitting to James Barry, Eſq; R. A. in order that the portrait of his Royal Highneſs might be introduced into the ſeries of pictures in the Society's great room.

And Mr. M. has alſo to acquaint Mr. Barry, that the Prince was pleaſed to direct Mr. More to inform Mr. Barry, that if he wiſhes to touch the picture any more, his Royal Highneſs will be ready to ſit again on Friday morning.

In conſequence of this moſt gracious invitation from his Royal Highneſs, I ſent the picture back again to Carlton-Houſe, had another ſitting, and wrote the following note to the Society. Mr.

Mr. Barry preſents his reſpectful compliments to the Right Hon. the Preſident, Vice-Preſidents, and the reſt of the Noblemen and Gentlemen of the Society, and has to inform them, that his Royal Highneſs the Prince of Wales was graciouſly pleaſed to ſit for the completion of his picture on Monday the 7th inſtant. Mr. Barry has therefore to requeſt that an opportunity be afforded him of finiſhing that portrait of the Prince, which is in the fifth picture of the ſeries in their great room, and at the ſame time, he has the happineſs of informing the Society that, as there is not much to do, their meetings need not be interrupted.

Mr. Barry would, immediately after the Prince ſat to him, have had the honour of commuicating the very agreeable information to the Society, but that another engagement which could not be diſpenſed with, put it out of his power, before this time, to accompany his information with the

the above conſequent neceſſary requiſition.

Caſtle-ſtreet, Oxford-Market,
No. 36, *Dec.* 3, 1789.

The following anſwer was ſent me.

Adelphi, Dec. 24, 1789.

SIR,

Your note having been read at the meeting of the Society for the Encouragement of Arts, Manufactures and Commerce, held yeſterday, I am directed to addreſs this letter to you, informing you, that the meetings of the Society are adjourned until the 13th of January next, and that orders are given for you to be admitted at your own convenience to finiſh the portrait of his Royal Highneſs the Prince of Wales, according to your requeſt, ſignified in the abovementioned note.

I am, Sir, your moſt obedient
humble ſervant,
SAM. MORE, Secretary.

James Barry, Eſq.

Accordingly I went, finiſhed every thing, and wrote the following note to the ſociety.

Mr. Barry preſents his reſpectful compliments to the Right Hon. the Preſident, Vice-Preſidents, and the reſt of the Noblemen and Gentlemen of the Society for the Encouragement of Arts, &c. and is extremely happy it is now in his power to inform them, that the ſeries of pictures in their great room was finiſhed on Thurſday laſt.

No. 36, Caſtle-ſtreet, Oxford-Market, Jan. 13, 1790.

The following anſwer was ſent me from the Society.

Adelphi, Feb. 18, 1790.

SIR,

I am directed by the Society for the Encouragement of Arts, Manufactures and Commerce to return you their thanks for your having completed the ſeries of pictures in the

the Society's great room, agreeably to your propoſal, made and acceded to by them, in 1777.

I am, Sir, your very humble ſervant,

SAM. MORE, Secretary.

No direction at the bottom.

By what followed it ſeems that the Society on this occaſion thought it neceſſary to do ſomething (though not only unſolicited but unknown to me) and accordingly the Earl of Radnor, who was going out of town, got Mr. Valentine Green to make ſome time before Chriſtmas, a motion in his Lordſhip's name, that the Society ſhould do me ſome honours, the particulars of which I was told a few days after, but now forget: but this motion, after being bandied to and fro, fell to the ground, and Mr. Green made a motion of himſelf, that the Society ſhould preſent me with 200l. This motion, after having been carried from the Society into the Committee, fell to the ground like the former, on its coming back

again from the Committee into the Society. The Society then brought forward another motion, which was carried, and of which the following letter from the Secretary gave me an account next day.

SIR, *Adelphi, March* 4, 1790.

At the meeting of the Society for the Encouragement of Arts, Manufactures and Commerce, held laſt night, the following reſolution was confirmed.

" Reſolved, that the Society do grant " to James Barry, Eſq; Profeſſor of " Painting to the Royal Academy, permiſ- " ſion to have an Exhibition of the Pictures in " their great room, for any time not exceed- " ing two months, and for any days during " that time, Sundays, Wedneſdays, the " twenty-ſecond of March, and the laſt " Tueſday in May excepted; the expence " of the ſaid exhibition to be wholly defrayed " by Mr. Barry."

I am, Sir, your very humble ſervant,

SAM. MORE, Secretary.

James Barry, Eſq.

On

On the receipt of this letter, I was not a little ſurpriſed, and to ſay the truth, ſomewhat nettled, that there ſhould have been ſo many diſcuſſions from before Chriſtmas to the fourth of the following March, without my having the leaſt item of previous information, either of the matter or manner of any of the motions which occaſioned all this diſcuſſion, and which finiſhed in this grant of an exhibition: as, except this letter, all the reſt of my information was from flying reports, ſome days, and ſometimes weeks after each tranſaction happened. I found it difficult to reſolve what anſwer ſhould be given to this grant of the Society, the pictures having been already ſeen by every one who has any real curioſity in theſe matters, a new exhibition of them would promiſe little, except it was taken up with zeal and warmth, and contrived to be rendered faſhionable, by obtaining the countenance and favour of thoſe who alone can carry the croud, upon whom the emoluments of an exhibition depend. I therefore

fore wiſhed to know with what temper this matter had been carried on in the Society, and how it ſtood reported in their minutes. To this end I called on Mr. Val. Green, requeſting him to make my reſpectful compliments to the Society, intreating that a a copy of their minutes might be ſent me, and apologizing for troubling him on this occaſion, as on that very night we had a meeting of the Academy, where I wiſhed to be preſent, in order to move ſomething that ſhould do away the differences, and reſtore the Preſident, Sir Joſhua, to the Academy. Mr. Green had not the ſame ſucceſs in the Society that I had in the Academy, his motion for a copy of the minutes being ſent to me was refuſed, and the next Wedneſday, when I was at leiſure to look after my own affairs, I wrote the following note to the Society.

Caſtle-ſtreet, March 16, 1790.

As in conſequence of the Society's obliging and kind grant of the 3d inſtant, Mr. Barry

Barry finds it neceſſary to conſult ſome friends, on whoſe judgment and advice he has much reliance, he thinks it right previouſly to make thoſe friends acquainted with the whole of the buſineſs, the better to enable them to form that judgment which it will be moſt conducive to Mr. Barry's intereſt and honour (ever the ſame) to follow: he therefore preſents his reſpectful compliments to the Right Hon. the Preſident, Vice-Preſidents, and the reſt of the Noblemen and Gentlemen of the Society for the Encouragement of Arts, &c. and requeſts it as a great favour that they would order their Secretary to make out and ſend to him an entire complete copy, from March 1777, of whatever may be regiſtered in their minutes or other books, reſpecting every thing that concerns and is connected with the ſeries of pictures in their great room. The Secretary had before, by order of the Society, ſent Mr. Barry copies of ſome of thoſe papers, but as they are unluckily miſlaid he hopes the Society will at preſent

preſent favour him with an entire tranſcript of the whole.

To this note I received the following anſwer.

Adelphi, March 19, 1790.

SIR,

Your note, dated March 16, having been read at the meeting of the Society for the Encouragement of Arts, Manufactures and Commerce, held on Wedneſday laſt, I am directed to inform you that the requeſt in that note cannot be taken into conſideration, a motion for the ſame papers having been made on Wedneſday the 10th inſtant and rejected. And I am alſo to ſend you a copy of the Rule and Order of the Society, p. 16, paragraph 17, which is as follows:

" No motion ſhall be permitted for the " repealing any confirmed Reſolution of the " Society, till ſuch Reſolution has been in " force three months, nor ſhall any mo- " tion that has been rejected be made

" again,

" again, till three months from the time " of its rejection."

I am, Sir, your very humble ſervant,

SAM. MORE, Secretary.

James Barry, Eſq.

As I have too great a hatred to the mixture of political artifices in the tranſactions of private life, to have all the command of temper neceſſary on ſuch occaſions, it ſeemed beſt to have ſome advice, and accordingly a few days after I communicated this matter to a friend of much ſkill and experience in the affairs of the world, ſhewing him the two letters from the Society, telling him at full length what I thought of the matter, and requeſting him to decide and ſay what was beſt to be done: his anſwer was, that he literally thought with me, that it was beſt to take no further notice of it. That as on my part every thing I had propoſed to do was happily and fairly done, the example I had juſt now jocoſely inſtanced from Polybius of Zantippus's ſpeedily quitting Car-

thage, after the ſervices he had rendered it, was of more ſerious import and better worth following than I ſeemed to imagine. That it was enough to have added this work to the little ſtock of the public, to the monuments in Weſtminſter-Abbey, and the lions in the Tower, for the entertainment of people from the country and ſtrangers who may occaſionally viſit this great and rich metropolis, and that the honour of having given riſe to the other public works, which were intended to rival and eclipſe it, was no ſmall matter; that men will not eaſily part with the reputation for liberality, eſpecially in ſocieties where there is much talk about it, and that in a caſe of too much magnitude to be ſmuggled or overlooked, it is to be feared if they did not wiſh, or think it convenient, to make an effort for your intereſt; they will probably think it neceſſary to ſeek out ſome pretext for quarrel or diſlike, in order to conceal that diſinclination or inconvenience: there is, he added, nothing further to do, but to give God thanks,

thanks, and get back again as faſt as you can to your own buſineſs of painting, after having been thus for ten years of the beſt part of your life, ſeparated from it by the curſed delays which have intervened ſince the exhibition of your work in 1783. Bravo, ſaid I, you have ſpoken like an oracle, but only do not charge any of this delay, procraſtination and liſtleſſneſs to me: you know with what rapidity and ſilence I carried on the work, the public never having been once diſturbed with the mention of it until it was exhibited in 1783 and 1784, and although another work of ſimilar extent and importance might have been more than effected by the time that has been loſt ſince and would have been much more agreeable to my wiſhes; yet pleaſe to recollect that this time has been unavoidably employed in extricating myſelf from the difficulties in which the doing of that work left me. I thank God that is now happily effected, you ſhall never have reaſon to accuſe me of waſting any more attention

upon that buſineſs, and whatever I ſhall do from henceforward, care ſhall be taken that all the circumſtances belonging to it ſhall be out of the power of others, depending only on God and myſelf.

Here, my Lords and Gentlemen, I ſhall cloſe this letter, with too much reſpect and value for the Head and many of the members of your inſtitution, to let any ſourneſs and ill-humour remain on my mind. It was, perhaps, impoſſible in a miſcellaneous ſociety like your's, that matters ſhould be other than they have been. My work, which remains in your great room, has allied us ſo nearly, that we muſt, as is uſual in ſuch caſes, take each other for better, for worſe, and bear with whatever frailties cannot be remedied. I ſhall ſend with this letter one of the prints of the new deſign, where the Legiſlator of Maryland takes the firſt place, inſtead of the Legiſlator of Pennſylvania; it may be either bound up, placed in the ſame portfolio, or put with frame

and glaſs along with the other prints of the reſt of the work, which I had laſt year the honour of preſenting to the Society.

With great reſpect and value for the views of the Society, and the moſt ſincere good-wiſhes for its furtherance and proſperity, I have, my Lords and Gentlemen, the honour of ſubſcribing myſelf

Your moſt obedient humble ſervant,

JAMES BARRY, P. P. R. A.

Caſtle-ſtreet, Oxford-Market,
Feb. 25, 1793.

ERRATA.

Page 1, line 5, *read* differently.
Page 43, line 13, *read* aborigines.
Page 60, line 14, *read* corruption.
Page 66, line 2, *read* they were the people who commenced reasoning; and in line 14, *read* inaccessible.